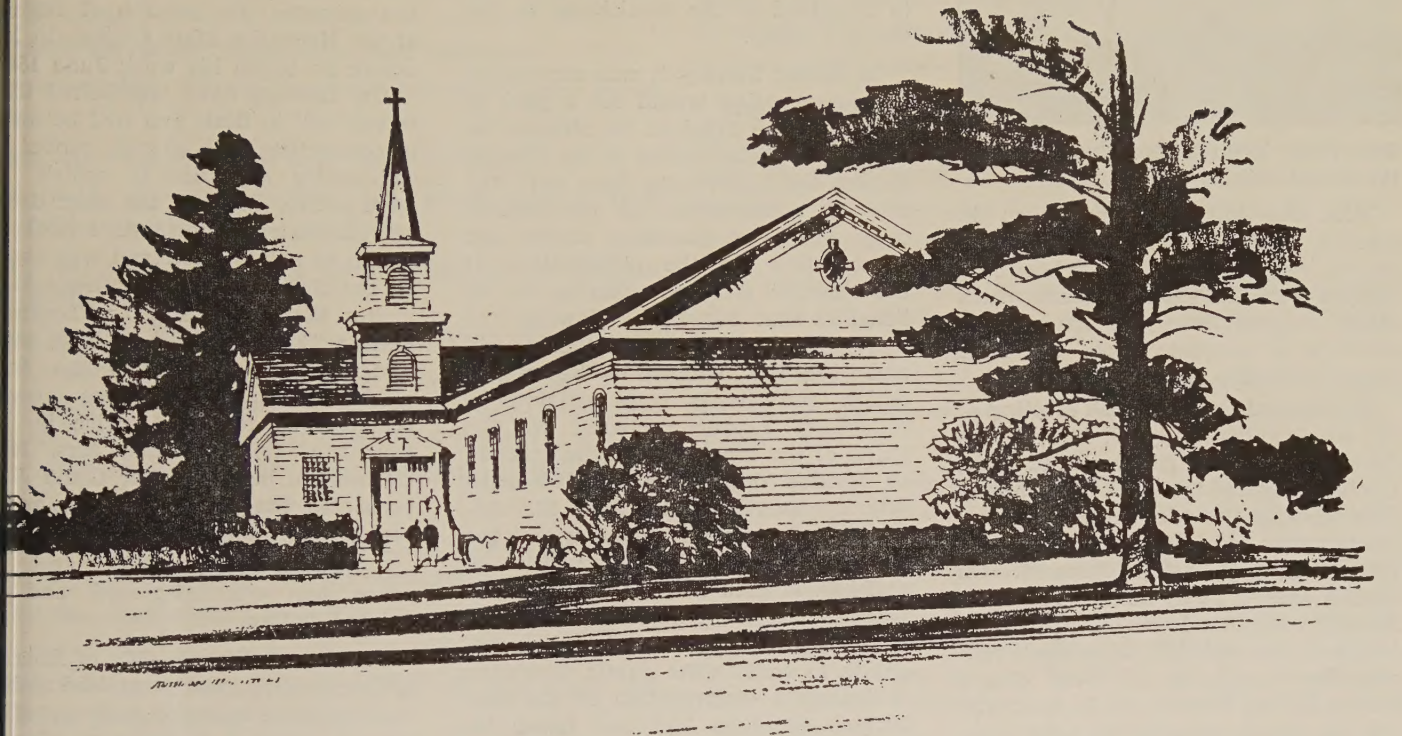


JUN 16 1966

The ANSGAR LUTHERAN



Camp Douglas, Wisconsin, St. Stephen's Evangelical Lutheran Church, Sidney E. Jorgensen, Pastor

On June 20th, 1954, the congregation of St. Stephen's Evangelical Lutheran Church, Camp Douglas, Wisconsin, marched from their original church building to lay the cornerstone of a new structure on an adjoining corner lot. It was an important day for the eighty-one-year-old congregation, for it marked a forward step merely dreamed of a short time ago. The new building will be of frame construction, Colonial style, 76½ feet long and 60 feet wide at its widest point. It will contain a well appointed nave, pastor's office, two Sunday school assembly rooms, nursery, kitchen, and adequate storage space. The estimate of cost is about \$30,000.00, with much of the work being done voluntarily by the men of the church.

That the women of the church are doing their part is seen in the direct contribution of over \$3500.00. Most of this was earned in a unique fashion. Members of the two women's organizations have operated an officers' mess at nearby Camp Williams for short periods, donating their labor, and turning over the proceeds for the new building and its furnishings.

For nearly eighty years the St. Stephen's congregation worshipped in a frame building four miles northwest of the town of Camp Douglas. Most of that time it was a part of the Shennington-Warrens parish. In 1950 the church was moved to Camp Douglas, with 42 confirmed members. In 1952, it withdrew from the Shennington-Warrens parish because its rate of growth made it impractical for one pastor to serve a triple parish. The confirmed membership is now 154. This growth is attributed directly to re-location and parish alignment, rather than any changes in population.

The congregation hopes to dedicate its new building in October, just 80 years after its original building was dedicated. It had been organized the year previous, 1873, by Pastor Adam Dan of Racine.

News and Notes



The New Rebuilt Lutheran Church, Westbrook, Maine.

With the increased enrollment in Sunday School, Trinity Lutheran church, Westbrook, Maine, has been confronted with the same problem which many congregations are having—the shortage of adequate space for class room in Sunday School.

At the semi-annual parish meeting of the congregation, July 19, 1953, it was decided to build an addition 12 ft. wide, the full length of the side of the church. This addition provides three additional class rooms, and an enlarged and modern kitchen in the basement. On church level a 12 by 16 ft. room for Pastor's study, and the balance of the length of the addition offers itself suitably for class space of three classes during Sunday School, and by rearranging the chairs immediately after class, the same space adds seating of 80 to the regular seating capacity of the church at Worship Service.

Sunday, May 16, 1954, became the festive day for the rededication of the church. At the Worship service 10:00 a.m., the District President, Pastor Viggo J. Petersen of Penn Yan, New York, spoke, using as his theme: "The Splendor of God's House." The Rededication Service was held 3:00 p.m., the District President officiating, assisted by the local Pastor, Elmer W. Anderson; the District Secretary, Pastor Eric E. Christensen, Toronto, Ontario; Pastor C. C. Kloth, former Pastor 1920-1928, presently serving at Laurens, New York, and Pastor J. P. M. Magnussen, of Emmaus Lutheran Church, the sister congregation at Falmouth, Maine. The Dedication sermon: "The House of the Living God," was

delivered by Pastor Eric E. Christensen.

Special gifts and memorials together with greetings and messages were announced by the local Pastor. All of the Art glass windows in the new addition had been given as memorials. An amplifying system had been given by one of the members of the congregation. The Pastor's study has been beautifully furnished by the Tabitha Society. The Luther League gave Sallman's picture "His Presence" to be added to the furnishings in the Pastor's study.

On Easter Sunday it was announced the congregation would set a goal of \$1000.00 to be lifted as an offering on the day of Rededication of the church. During the intervening time until the day of rededication of the church there was much planning, prayer and consecration for the rededication of the church, and the offering to be lifted at that service. Following the service of Rededication of the church, and while the members of the congregation and guests were enjoying a fellowship supper prepared by the ladies of the congregation, the treasurer notified the Pastor the dedication offering amounted to \$1107.88. Additional gifts were received within the following week raising the total to \$1154.63. It goes without saying, there was great joy and thankfulness in the hearts of the members of the congregation as well as the guests. It was an indication a congregation of 255 confirmed members had not taken indifferently the challenge of an offering of \$1,000.00 to be lifted at the Rededication service, but they had made it a matter of earnest prayer and their gift was one of consecration and love for their church.

The messages delivered at the closing service by Pastors C. C. Kloth and J. P. M. Magnussen were challenging and became an excellent climax to an eventful day that will be cherished long by the members and friends of Trinity Lutheran Church.

Pastor Lloyd Neve, his wife and family have just visited Our Saviour's congregation in Oakland, California. The ladies of this church were the first to hear from our Japan missionary family when Mrs. Neve spoke to the Dorcas Society at their June meeting. In a very friendly and informal man-

ner, Muriel Neve told us of Japan customs, her part in the missionary work, and the problems of running household in a foreign land.

Pastor Neve spoke to the children's Daily Vacation Bible School, and lauded to the congregation at a Sunday evening Luther League Meeting.

F. H. Larson, registrar and business manager at Dana College for the past nine years, terminated his work July 1st following the reorganization adopted by the board last fall. Mr. Larson has accepted the position of registrar at the Nebraska State College in Peru where he began his work June 15.

The Larsons have established themselves well in Blair and will be missed in connection with church, school and community activities in which they were active. Francia, the older daughter, graduated from high school this spring as salutatorian and was awarded the Nebraska State Colleges Scholarship. Earle, who is also an honor student, will be a junior in high school and Marilyn will be in the fourth grade. Mrs. Larson was recently remembered for her service in Finland Lutheran Church when Mrs. N. Carlén, in behalf of her Guild circle presented her with a corsage and a book, "The Man Called Peter."

—Editor's note: We regret this news item was misplaced and is printed before.

Reedley, California. We of Ebenezer Lutheran have greatly rejoiced and still rejoice in the splendid recovery of our former pastor, A. P. Andersen. Certainly this has been a wonderful demonstration of the powers of healing God, today just as well as of yesterday.

Although his doctor told him last spring he was not to take a full time charge for a year, Rev. Andersen has been able to fill the pulpit in many churches on many Sundays when the pastors of such churches were absent. He has also been teaching a Bible class in our church.

We are happy, too, that Rev. Andersen and his family loved us enough to want to stay in Reedley, at least until his health permits full time work again. The family purchased a home here and have resided there since leaving the parsonage in May.

During Rev. Andersen's illness and convalescence, Rev. A. Husted-Christensen of Selma filled our pulpit at 9:30

(Continued on page 6)

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JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

YOUNG PEOPLE AND THE FACTS OF LIFE

Recent national convention of the Girls' Friendly Society, an organization of the Protestant Episcopal Church was held at Northfield, Minn. One of the speakers, Mrs. Evelyn Millis Duvall, an authority on problems of young people, said recent research has weeded out the facts from the rumors about these complicated emotionalized areas of life. We believe her answers will prove of interest to our readers. Here are some of them:

Rumors say some people are born popular.

Sense, Mrs. Duvall said, we all must learn social

They say everybody in high school dates.

The truth, she said, is that only about a third to a half of all teen-agers date regularly.

They say school days are the happiest, most carefree of all.

They're not. Mrs. Duvall reported that 58 per cent of teen-agers worry about something—untying apron strings, getting dates, what to do on dates, going steady, being in love, getting married before a young man goes to service or what to do about continuing studies.

They say opposites attract.

Not really, Mrs. Duvall said. Like likes like. Those with similar interests become friends and marry.

They say that when you fall in love, it's love at first

First infatuation is seldom a sign of real love, she said. Most people grow in love.

They say you can't analyze love.

Mrs. Duvall reported that there have been 14 studies which show the differences between real love and infatuation.

They say there is one man for one woman and when they meet they know it.

The average girl has been in love with five men before she has reached the age of 20, Mrs. Duvall said. You love many people in many ways all your life."

They say love is all that matters, that marriage problems solve themselves because of it.

Nearly a million persons are divorced each year, Mrs. Duvall said, five times as many as in 1900.

Marriage is a way of life that is complex, difficult yet supremely rewarding to those who are willing to make it so," she said.

There are many ways to help teen-agers solve their problems, she said, and listed among them books, films, courses of study in schools, churches, clubs and parent-teacher codes developed in certain communities to maintain uniform social regulations for all neighborhood young people.

The answers to life's biggest questions depend upon the kind of person you are," Mrs. Duvall said.

"The creature of impulse may drink and pet and act like crazy, all 'for kicks.' The child of God has a reverence for life and for others that reflects in all that she is and does because she believes in life, and has faith in herself and finds many things worth waiting for and growing up to."

HE DIED A BRAVE MAN'S DEATH

While we lived at Montreal, we had an Episcopalian pastor as a friend. He often attended our services, and we discussed history and theology once a week or so. When we discussed the death of some Christian he often used the expression: "Because of his faith he died a brave man's death."

We like this expression. Only the man of faith can be brave, when he is to die. This is our constant witness. We got to think of this when we read a recent editorial in the American Lutheran on "Room for Witness." So we share it with our readers:

We have been looking at the death notices in the daily papers of two large American cities. A number of things have struck us.

One is the reluctance to use the term "died" and the corresponding prevalence of purely secular euphemisms like "passed away."

Another is the general failure of Christian people to use this opportunity to give a witness of their faith and hope. Many of the Roman Catholic announcements include the words, "fortified with the sacraments of Holy Mother Church." It is a phrase that Lutherans would hesitate to use as it stands, but where a Lutheran Christian was attended in his last illness by his pastor, why should not the fact be stated in some terms such as "fortified with the consolation of the Christian religion"?

Here and there we have been seeing the somewhat ambiguous phrase "entered into rest." On occasion—all the instances that have come to our attention have, gratifyingly, involved Lutherans—we have also seen "died in Christ" and "asleep in Jesus." While the first is clearly preferable, both are commendably explicit and both are justifiable on the basis of the Sacred Scriptures.

It is easy to explain why such confessions of faith are fairly rare. The survivors are concerned with their grief, and it falls to the lot of the undertaker to place the death notice in the newspapers. Without specific instructions, he is understandably inclined to be noncommittal.

Yet in our secularized age, the need for such expressions of Christian conviction is imperative. To the Christian, death—even the death of a Christian—is the consequence of human sinfulness. But Christians do not pass away! They died, yet insofar as they are Christians, they die, as they have lived, in Christ! God prepares them for a happy death and for entrance into His Paradise of light and refreshment by the Means of Grace.

These things are part of our Christian witness! We should say them emphatically! One place where we can say them emphatically is in published death notices! Lutheran undertakers who are furnishing funeral facilities to fellow-Lutherans, Lutheran pastors who are making arrangements for the burial of parishioners, and Lutheran laypeople who mourn the death of loved ones who have gone before them with the Sign of Faith—all these have an opportunity at this point, and a responsibility!

Spiritual Awakening

By Henry N. Hansen

"Awake, O sleeper, and arise from the dead, and Christ shall give you light." Ephesians 5:14.

"It is full time now for you to wake from sleep—" Romans 13:11.

I am not thinking of Spiritual Awakenings as in the recent Billy Graham campaign in England, nor the great Awakening during the time of Martin Luther in the 16th century, but as it takes place in the individual life. Even in these great mass movements, we must always remember that it is one by one that people come to Christ and find salvation in Him. Spiritual awakening is needed as long as men sleep the sleep of spiritual death. It will cease someday; when Christ has awakened His own on the last day, there will no longer be any need for awakenings.

In the days of Christ, the rich young ruler was awakened. He came to Jesus running, kneeling before Him on a public highway. The burning question for him was, how to obtain eternal life, or in our language, how to find peace with God.

On the day of Pentecost a great multitude of people was awakened. They asked Peter and the rest of the apostles, "Brethren, what shall we do?" They were deeply convicted of sin; as the word was preached "it cut them to the heart."

And the Philippian Jailer "rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, 'Men, what must I do to be saved?'" King Agrippa said to Paul, "In a short time you think to make me a Christian!"

Awakening always necessitates a choice. An awakened soul becomes anxious and restless and is desirous of finding peace. All awakened souls have fear—fear of having a meeting with God. Then they must break with sin. So they try to find peace without reconciliation with God, without breaking with sin. They hear Jesus knocking at the heart's door. They open the door slightly and begin to bargain with Him for peace. They promise Him that they will live a changed life, will pray, will read the Bible, give up this and that sin. They try to satisfy Jesus. Then they try to negotiate with Jesus and make good resolutions. But peace did not come into the troubled heart. Jesus did not hear their prayer. They wept a great deal. A person never sheds as many tears and as bitter tears as when he is experiencing a spiritual awakening.

Spiritual awakening may lead to conversion, or it may end with awakening only. The rich young ruler went away from Jesus sorrowful, the cost was too great. He did not find peace, and perhaps felt unhappier than ever, when he returned to his home. Agrippa, "almost persuaded, but lost."

How is an awakening brought about in the soul? It is not the work of man, but of God. It is "not by might nor by power, but by my Spirit, saith the Lord." It

happens when the hammer of God's law is preached. How often too, God uses the rod of affliction. Sometimes the mild persuasive language of love. "Do you not know that God's kindness is meant to lead you to repentance?" Romans 2:4.

Spiritual awakening is sometimes accomplished in a moment or it is sometimes gradual, taking place step by step. Even if conversion is instantaneous, it does not exclude that God performs a preparatory work on the heart and soul before conversion. A new piece of ground, when once ready, is quickly seeded, but the labor of clearing and preparing it is hard and tedious. The heart of man is a wild and hard soil, it costs the merciful God, so to say, hard and tedious labors to prepare it that the Gospel of Christ can take root in it. The heart's pride must be humbled, its carnal security must be destroyed, its hardness must be broken before conversion can take place. This is the Holy Spirit's work in awakening a sinner who is asleep.

But who are to experience Spiritual awakening? Spiritual awakening is always needed, even among Christians, most faithful members of the Church. The church has as many sinners as she has members. The evil Adam in us is prone to rock us to sleep, to make Christian life a dead routine. Spiritual awakening is never superfluous, as long as we are in the flesh. What about us Lutherans? We hear about spiritual awakening among Baptists and as fruits of the Billy Graham Evangelistic Campaigns. What really is it anyway? Yes, what about it? Who are to experience spiritual awakening?

There comes a time to every baptized child when he will be at the crossroads—spiritually speaking. He must make a vital choice. It may come during the adolescent period of life, around confirmation age. It may come a time of self examination. Conviction of sin takes place. He realizes as never before, that he has sinned outwardly, by hands, acts and mouth and inwardly, feels guilty and condemned before God. And he begins to realize the awful sinfulness of the heart, and that many secret sins committed stand before him too. He is very miserable. During this period the young person, or older as well, should be led to personal faith in Jesus Christ, to assurance, peace and joy in Jesus Christ.

It takes place when a person sees his desperate need of Jesus, he is absolutely helpless. "If Jesus does not help me I will go to hell." "Have mercy upon me, O Lord."

The repentant sinner has judged himself. He realizes that he is bankrupt before God. He has pleaded for mercy. "I am not worthy of God's mercy, but now I cast myself upon the mercy of the Judge." Then the Word of God tells us that God has provided a way to set the guilty sinner free. "If we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

I John

CHURCH NEWS FROM HERE AND THERE

MUNISTS CALL BIBLE
INTERESTING GIFT

Geneva—Officials of Bible Action, Swiss Bible society, got a pleasant

happened after they had sent free
es of the Bible to all delegations
during the Far Eastern Conference

ack came letters of appreciation
top level Communists thanking
society in glowing terms for what
Reds described as "a very interest-
gift."

BAPTIST DELEGATION REPORTS
RELIGION IN SOVIET

London—Members of a three-man
Baptist delegation that toured Russia
the invitation of the All-Soviet
Council of Evangelical Christians
(Baptists) issued a statement on their
tour here saying they had found
"many" Baptist communities in many
Soviet cities.

The delegation comprised Dr. F.
Stanley Lord, president of the Baptist
World Alliance; Dr. Walter O. Lewis,
Alliance's associate secretary, and
Ernest Payne, secretary of the
Baptist Union of Great Britain and
Ireland.

Their statement said the delegation
had been assured by Russian Baptist
leaders that "there is now complete
freedom of worship in Soviet ter-
ritories and that all religious com-
munities enjoy equal rights and op-
portunities."

He added that the delegation had
been clear to the Russian Baptist lead-
ers why the Baptist World Alliance
could not support the Communist-

sponsored World Peace Council and
"why Baptists of many lands have
viewed its activities with suspicion"
although the latter "pray constantly
for peace and unity among nations and
view with gravest concern new weapons
of mass destruction."

"We are of the opinion," the state-
ment said, "that further contacts and
more prolonged conversations will be
necessary before we shall be in com-
plete agreement as to the best methods
—of a political nature—for preserving
peace."

The statement said members of the
delegation, after spending four days in
Moscow, set out on a six-day tour
which took them as far as the Ukraine,
visiting Voronezh, Stalingrad, Rostov,
Taganrog and Kharkov "in each of
which there is a strong Baptist com-
munity." On their return journey they
stopped off at Leningrad.

"Scattered throughout the Soviet
lands," the statement continued, "there
now are some 5,000 churches and more
than 512,000 baptized Baptist believers.
Since 1917 the number of Baptists is
said to have increased five-fold, and of
recent years in particular much bless-
ing has been experienced.

"The Baptist church in Moscow
alone has 4,500 members, that in Voro-
nezh 1,000, that in Stalingrad 300 and
those in Rostov, Taganrog and Kharkov
1,000, 400 and 1,600 respectively while
the Leningrad Baptists number some
3,000. We also visited two country
churches in the Kharkov area that
have between 200 and 300 members
each.

"In Moscow last year, 400 persons
applied for baptism and 113 were ac-
cepted. We were at a service, the
second of its kind this year, at

which 30 candidates were immersed."

The statement said the delegation was
told by Soviet area superintendents
that Baptist churches in central Asia
and in Siberia are "very strong" and
that the Soviet Union now has the
largest Baptist community of any
nation in Europe.

"Outside the home, religious in-
struction of the young is forbidden,"
it noted, "but services are open to all,
and we saw plenty of evidence of
young life in the crowded congregations
that greeted us everywhere.

"We visited a number of Orthodox
churches, several of which now are
being restored. Though there were not
many worshippers in them, our Rus-
sian brethren assured us that they have
considerable congregations on Sundays
and that there is, in their view, more
genuine religious life in the Orthodox
Church than before the Russian Revolu-
tion. Relations between the Ortho-
dox Church and Baptists certainly are
better."

The delegation members said it is
"clear" that the present organization
and growth of Baptist work in the
Soviet Union "owes not a little" to the
leadership of the All-Soviet Council's
president, J. I. Zhidov, and its secre-
tary, A. V. Karev. On their tour, on
which he accompanied them, they said,
the delegation had "many opportunities
of observing the respect and affection"
in which Mr. Zhidov is held. He has
been president of the Council since
1945 when the Baptists and Evangeli-
cal Christians united to form that body.

"Our brethren in the Soviet Union
cherish their membership in the
Baptist World Alliance," the group
said, "and they asked us many questions
about Baptists in our own and other
lands.

(Continued on page 6)

LUTHERAN WORLD ACTION RECEIPTS FIRST HALF YEAR

Church Body	Goal	Cash Received	Percent Goal	Percent Goal
			June 30, '54	June 30, '53
United Lutheran Church	\$1,225,106.00	\$566,254.46	46.03	49.66
Evangelical Lutheran Church	528,868.00	252,139.12	47.67	47.10
American Lutheran Church	453,709.00	225,116.60	49.61	33.38
Lutheran Church	294,354.00	150,621.35	51.17	70.21
Lutheran Free Church	37,470.00	11,400.00	30.42	
United Evan. Lutheran Church	28,012.00	12,000.00	42.83	41.26
Evangelical Synod	19,557.00	4,559.48	23.31	34.62
American Ev. Lutheran Church	12,924.00	2,435.39	18.84	22.45
Undesignated		6,371.98		
TOTAL	\$2,600,000.00	\$1,230,898.38	47.34	48.32

"They are not, as we had hoped, in contact with Baptists of Poland, Czechoslovakia, Romania and Hungary. But Brother Karev told us they hope to send delegates to the Jubilee Congress of the Baptist World Alliance in London. We assured him that a warm welcome will be extended them by British Baptists and all their other brethren."

GERMAN CHURCHMEN RETURN FROM MOSCOW VISIT

Leipzig, Germany.—Dr. Gustav Heinemann, president of the Synod of the Evangelical Church in Germany (EKID), said on his arrival here from a trip to Moscow that he had discussed with Soviet officials the question of "cooperation" in the World Council of Churches by the Russian Orthodox Church.

"The Soviet leaders showed great interest in the matter," he said, "but there are many obstacles to be overcome before it can become a possibility."

Dr. Heinemann, former West German Interior Minister, headed a group of six German churchmen who visited the Soviet capital at the invitation of Russian Orthodox Patriarch Alexei of Moscow.

He said the group also discussed with Soviet government and Red Cross leaders in Russia the question of German prisoners of war still being held in the Communist country. He did not say what result, if any, was achieved by the talks.

"We made some extremely valuable contacts," Dr. Heinemann said, "and the trip clearly showed us that the West German Republic will be missing many opportunities if it continues to attempt solving Germany's problems by dealing solely with the western powers."

METHODISTS LAUNCH CAMPAIGN TO RECRUIT ADULT CHURCH WORKERS

Nashville, Tenn.—Plans for a campaign to recruit adult church work-

ers—made necessary by the denomination's nationwide youth emphasis program—were announced here by Methodist leaders.

Dr. John Q. Schisler, executive secretary of the Methodist Board of Education's division of local church, said the adult workers are urgently needed to serve as youth counselors, Sunday school teachers and in other church jobs to keep pace with the Methodist drive for 500,000 additional youth members by 1956.

The adult recruitment plans were developed by a special committee which met here late in June at the request of the Church's general advisory committee on the youth emphasis.

The special committee proposed a "grass roots" survey by the 567 district superintendents across the country to "determine the ratio of youth to adults, and the major problems faced by young people in every community."

"We need to know how many under-churched youth there are in a community, who and where they are and what their problems are," the committee said. "When enough people are concerned about the boy or girl next door, then all youth everywhere will be affected."

Following the "grass roots" surveys, the district superintendents will hold seminars for pastors to study the findings and set up recruiting and training programs for the adults who will work with young people.

SENATE VOTES PRAYER BILL

Washington, D. C.—A joint resolution authorizing President Eisenhower to proclaim the first Sunday of each month for a one-year period as a special day of prayer "for people enslaved behind the Iron Curtain" was passed by the Senate and sent to the House.

SCORES LACK OF 'EMOTIONALISM' IN MODERN PREACHING

Buffalo, N. Y.—Lack of "emotionalism" in modern preaching may explain why many people go to movies seeking what they miss in church, a Buffalo

clergyman told the 71st convention of the Eastern District, Lutheran Church of Missouri Synod.

The Rev. Oswald A. Waech, pastor of Gethsemane Lutheran church, said that "emotion has been so completely eliminated from most of our present-day worship that the people are becoming emotionally starved."

"Perhaps that explains the great popularity of motion pictures," Waech observed. "In the theater it is dark and there one can weep crocodile tears over a fictitious experience without anyone noticing."

"Sometimes we forget that Christianity is more than reason and intellect; it is fundamentally a great emotion of great love for the Savior and it will all for the good if we demonstrate love by preaching straight from the heart."

SUOMI SYNOD HAS LARGEST CONVENTION

Waukegan, Ill.—The Rev. Eino Tuomola, pastor of Bethlehem Lutheran church in Detroit, was elected president of the Finnish Evangelical Lutheran Church of North America (Suomi Synod) at the denomination's 65th annual convention here.

He succeeds Dr. John Wargelin, of Hancock, Mich., who will retire after completing his first four-year term as president. Dr. Wargelin was minister for 48 years.

It was the synod's largest convention with 275 lay and clerical delegates and more than 300 visitors attending. Nearly 1,000 persons were present at ordination service for six graduates of the Suomi Theological Seminary, Hancoc Mich., in Trinity Lutheran church here.

The delegates unanimously approved the participation of ministers in the federal Social Security program on a synodical basis.

Three new mission congregations were reported, bringing the number of churches in the synod to 190. Membership is nearing the 35,000 mark. Forty-three per cent of the churches are located in Michigan, with the synod's greatest strength in Upper Michigan and Minnesota.

NEWS AND NOTES

(Continued from page 2)

each Sunday morning prior to his service in Selma at 11 A. M.

He also instructed our confirmation candidates and on Sunday, April 11th, confirmed in our church three boys: Dennis Sorensen, Deucy Jensen, and Larry Mortensen. Our congregation felt greatly indebted to Rev. Christensen for his services to our Reedley church.

DANA HOMECOMING EVENTS

Special recognition of graduates of the years 1944-45, 1934-35, 1924-25, 1914-15, and 1904-05 will be given dur-

ing the annual Homecoming celebration at Dana College Oct. 22 through 24, the Homecoming committee announces. A new feature of the fall event, the reunion of graduates at 10-year intervals is to be made an annual feature of each succeeding Homecoming.

The graduates of the above-named years will participate in the Alumni Kaffeboard on Friday evening following the bonfire and pep rally. They will also be feted at the annual Homecoming banquet and at the second annual Alumni Get-Together immediately

following the banquet on Saturday evening.

Numerous Events for Alumni

Throughout the three-day affair, alumni attending will find numerous events scheduled for them. The committee has been working intensely on the program and has planned the event with emphasis on returning alumni. This is a continuance of the Alumni Emphasis plan initiated at last fall's Homecoming.

An alumni business meeting Saturday morning, the third annual Alumni

(Continued on page 9)

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

INTERESTING LETTER FROM MISSIONARY OLSON

Bogota, Colombia

Mr K. R.:

One other evening, while having the Bible Study in the home of a believer, during Pastor Quanrud's vacation, I was impressed by two boys, around nine and ten years old. They were neighbors of the people in whose home we met, and they with their sister had just started attending. Their hair was long and starched looking as it stuck straight out. One of them is quite blond, the other darker. In the pocket one carried a comics book—Mickey Mouse—in Spanish. But as we studied Psalm and later tried to memorize the last verse, I—"Thou wilt show me the path of life, in thy presence is fulness of joy; at thy right hand there are treasures forevermore," I couldn't help but notice the earnestness with which these lads grasped the words and sang with "gusto" and enthusiasm. When they came back the next Thursday night they had not forgotten the verse and they listened so eagerly to Psalm 119. It seemed easy to speak to them and that the door was open to their hearts.

Pastor Quanrud has sensed the blessing of spreading the Word as he has gone Thursday after Thursday to give God's Word with those who gather there. He has seen of how encouraging it has been to see others come. A young man, a truck driver, who later brought another member of his family, then another, and later started to take confirmation instruction.

There too, in this Bethany home, gathers a Sunday School for that area every Sunday morning. Should I visit the classes conducted by our evangelist, Mr. Bra, and two of the students, one could well imagine myself coming into Timothy's home for there he meets an aged, faithful grandmother, now seriously ill, the anxious mother, and he can find there three boys that easily pass for young Timothy. These same children have frequently, when Sunday School is over, been left their home to pass out tracts to their neighbors and passersby.

On this same home on a Friday afternoon, biweekly, I could go to visit the Ladies Aid, which is supervised by Mrs. Quanrud, but is often led by the mother in the home, whose warmth of zeal for Christ makes one glad, and whose testimony to her neighbors and friends has been such a blessing.

I don't know if you chanced to meet an "Alpargata" (rural) maker who used to attend our meetings when he was working in Boyaca. He has, as have many of our friends from that area who have also had to leave their homes because of political persecution, bought a small plot of ground in one of the suburbs of Bogota, erected a small brick house for his factory and home. Although cramped the quarters are, he and his family

are willing to squeeze together so that on Saturday afternoons students from the Bible Institute can have classes for adults and children.

Meanwhile the work continues in our center and though the chapel is the largest room in the Quanrud home, we are glad to recall that the N. T. speaks thus, "The church that is in their house." We are glad to be there, to worship with others there too for we know that where His Word and Sacraments are there Christ is present to bless the souls that draw nigh to Him. And in that place gather children and adults for Sunday School, where after opening hymns, the group spreads out to classes taught by the pastor, our Colombian Institute teacher, another graduate, and a student. The latter leaves early for S. S. so that she can round up her class and bring them like the "schoolmaster" of Grecian times. Though neglected by their parents and a noisy bunch, each Sunday finds them brought there with the hope that someday the Word of God will form a Christian personality.

In the service that follows one can observe the carpenter who does such beautiful work in cedar, the young believer working in a factory, the farmer from our rural area who has had to leave home and seek work elsewhere, perhaps some young fellows from the sand mines around Bogota, one of our former primary teachers now working in the Bible Society office, a mother with some of her children who used to worship in our chapel in the Plains.

To this same chapel come those who gather with us weekly for meditation and prayer, remembering their brethren that are suffering, and praying for the advancement of God's cause among us; the women who meet twice a month for their Ladies Aid; and the active young people's group, which with their own officers and program committees, sponsor biweekly meetings.

We are glad, K. R., that we can still preach and teach the Word of God in this growing capital of Colombia. With that goes the confidence that you and your people are praying for us that we may not be weary in well doing, knowing that we shall reap if we faint not, and that many souls here in Colombia may come to know Christ and the life in Him through our efforts in His name. Pray for the advancement of His Cause in Colombia!

May the Lord bless you and us as we labor for Him,

In Christ,

Harold L. Olson

MAHA SIVARATRI

Maha Sivaratri is one of the important festivals of the Hindus. It means the "great night of Siva" and (Continued on page 15)

Fools For Christ

ORDINATION SERMON AT ANNUAL CONVENTION

By C. M. Videbeck

This sermon, in accordance with good homiletics, consists of three parts: First, the text,* second, the introduction, and third, the meditation. As far as the text is concerned it is rather lengthy, four chapters, too long to read at this time as it would take nine and one-half minutes to read it thoughtfully. Therefore, I beg to take a preparatory vow from you, brethren in Christ, prior to your ordination vow, namely: that you promise to read the whole text before retiring on this your solemn ordination day. This would also be a good promise for our congregations to offer, especially the congregations which have called these young men into service as their pastors.

This text is the Apostle Paul's ordination sermon, and it is of far greater value and validity than what I may have to offer which, in comparison, is only of present and circumstantial importance. Only let me read the Word from chapter four, verses 9 and 10: "God has exhibited us as . . . men sentenced to death; . . . We are fools for Christ's sake."

Now for the introduction. Who are these young men and who are these congregations respectively?

These young men have prepared themselves through academic and theological training for this solemn occasion where they present themselves before the high altar of God for ordination. The word "ordination" is related to the word, "order," as our God is the God of order, and in God's household everything is to be done decently and in order. The word "order" has therefore no reference to any sacramental change of nature in you, but only to the specific office and task assigned to you by the church.

You are the same identical persons after ordination as you were before ordination. Through the ordination the church, God's household on earth, puts you in your place, saying: here we set you apart, here is your field of work, here is what you have to do. On your affirmative promise God, through the hands of the ministry, imposes His blessing upon you for that work; that is ordination, and that is order.

These candidates for ordination are the fruits of the preaching of the Gospel in our churches and the Christian atmosphere of their homes, they come from the midst of our congregational life and family circle, they are flesh of our flesh, akin to our nature, they are spirit of our spirit with the same aspirations. They are faithful of our faith and life of our life, and our life is Christ. Prompted early in their youth by an inner conscious call to the ministry they have prepared themselves for the task, they have learned to study—and like it. They have learned to think straight and to speak plainly, they have learned how to conduct themselves in their high office

and live exemplary among their fellow men.

You, the congregations, have now been used by Christ to confirm their inner call, by issuing to them the letter of call as your pastors, without which confirmation they would not have been submitted to the ordination.

How are they to be considered?

They are to be regarded as servants (ministers) of Christ, not your servants, beloved congregations, Christ's servants, for if they were to be your servants to do your bidding, to please you, they could not be servants of Christ (Gal. 1:10). They are to serve Christ among you for your eternal good; regard them as God's servants.

They are to be accepted as shepherds (pastors) of your flock. That means, they are to lead, not to drive; we give them no big stick into their hands, but they are to tend the pleading hands that bear the nail prints of Christ's straining love, as such they are your pastors; accept them as your shepherds.

And how are you, young men, to consider these congregations? You are first of all to consider them as the visible body of Christ gathered about His sacramental presence and listening to His saving word.

The congregation is God's church on earth, it is God's possession, it is precious in His sight for He has bought it with an exceedingly great price. You are therefore dealing with costly material even when you think of the black sheep in the flock. And to be sure, there is at least one in every congregation. They are also your people, not in the possessive sense for you haven't paid a dime for them, but in the sense of identifying kinship. Identify yourselves with your people in the confession of your sin, and as God has forgiven you in Christ so likewise identify yourselves with them in the absolute forgiveness and pour out the forgiving love and grace in Christ. What you have received for nothing share it with your flock in the same manner. Bind yourselves together with them in the love of Christ. So much for the introduction.

And now the real burden of the message. It's a real burden, a burden on my heart, and I want you to share the burden with me.

There is in my appreciation a missing note in our evangelical preaching today which I beg to call to your attention as a challenge in your ministry, and that note is simply and basically this, that the whole counsel of God, the way of salvation, the revelation of Christ and His redemption, the vicarious atonement, and the saving and sanctifying work of God's Holy Spirit through the sacramental graces are utter foolishness to the carnal mind and by carnal mind I mean my mind which works and moves along reasonable, logical, and mathematical lines.

If the Gospel of Christ is not foolish to our minds it is not the Gospel at all; if it seems reasonable it is

* I Cor. 1:10—4:14.

angelical. This emphasis on the foolishness is not only basic and underlying, but it must be stated audibly and plainly that the Gospel is foolishness.

Our service and worship are foolishness from the abolution to the benediction, our confession of faith is foolishness from the first to the last statement. Reasonable Christianity is a delusion and make-believe. What is reasonable, that is: what can be understood, pertains to this material and temporal economy, but God's kingdom is not mundane but alter-mundane. It is not comprehensible but apprehensible. We cannot lay hold of it by our reasonable mind, but it can lay hold on us by the mystical hand of faith.

We need not the crutches of scientific support or the objections of philosophical stimuli for our faith. We do not attempt to prove or defend our faith by logical premises and deductions, lest we default and disprove it, our defense is the promise of God, neither do we try to explain it by philosophical postulates, lest we explain it away; our assertions are made in prayer and exhibited in worship, foolish as it seems. In the foolishness of our faith we stand utterly helpless, simply and yet boldly saying: here we stand, we can do no other!

But is not this evaluation and pronouncement a capitulation to our scientific and enlightened age? Is this attitude not an apology to our culture? On the contrary, for you yourselves are scholars in the sciences; it is in the front, a challenge, a pointed judgment, saying: this little human mind is too limited, too impotent, to penetrate into the mystical realm of the spiritual and the eternal. Stay put within your pen and play nicely in your sandpile.

Can a child grasp the intricacies of the Einstein theory of relativity? Can an ant fathom the anatomy of the elephant on which it sponges? Can this little parasitical mind understand the infinite body of eternal truth?

This challenge to you, beloved brethren, to proclaim the foolishness of the Gospel of the cross as foolishness, and say so, I wish to crystallize into a single charge. That is: Get the spiritually organic kinship re-established between the altar and the pulpit so that the altar again becomes the sounding board for the pulpit. For it is becoming modernly prevalent to divorce the two, to the effect that the foolishness of the Gospel from the altar is

being superimposed by human, reasonable wisdom from the pulpit.

The superlative grace of God as pronounced from the altar is in the process of being reduced beyond recognition from the pulpit through moralistic restrictions and modifications and through rationalistic analyses and findings, reverting back to the common sense of the Law, thus making the power of the Gospel of no effect, and denying the efficacy of our most holy faith. I am acquainted with the purely human tendency to dilute the foolishness of the Gospel with the reasonableness of the Law, for the Gospel of forgiveness is utter foolishness while the Law of judgment, cause and effect, sin and death, is understandable. As a man sows so shall he reap, the wicked life deserves punishment, and the good life deserves reward; these are very reasonable maxims. But how God has chosen us in Christ before the foundation of the world, how while we were yet sinners Christ died for us, and how our sins are forgiven because of His vicarious atonement, is entirely beyond reason; and how the Holy Spirit through the sacramental means of grace imparts to me this saving grace and faith without any merit or worthiness in me is foolishness and injustice to the carnal moralistic mind, but to us who believe it is the incomprehensible wisdom of God and the inexplicable power of God. As such foolishness it is to be believed and proclaimed for in so doing Christ is being lifted up, and it has pleased God, through the ministry of this reconciliation now given to you, and through the foolishness of this preaching, which you are to proclaim, to save those who receive it. And His Word shall not return void, it shall accomplish that whereunto it is sent. What you freely received, freely give, and give it abundantly.

With this challenge in mind abandon yourself to the ordination with boldness and in good cheer looking to Jesus the beginner and finisher of your ministry, and therefore in our intercession in your behalf we do not expect much of you, but we do expect much of the Lord. Go forth from the high altar of your ordination as servants of Christ and shepherds of the flock, be it to apparent success or seeming failure or whatever other manner of death by which you are to glorify the Lord, go forth in faith as fools for Christ's sake and the Lord be with you. Amen.

DANA HOMECOMING EVENTS

(Continued from page 6)

Homecoming Luncheon at noon and class reunions that afternoon are events related for alumni besides those previously mentioned.

Friday evening the Homecoming celebration will get under way with a freshmen talent show. The coronation of the Homecoming queen following the talent show will highlight the evening.

The parade on Saturday afternoon

will wind from the campus, downtown through Blair and out to Veteran's Field where Dana will meet the Tarkio College (Missouri) gridders in the annual Homecoming game.

Banquet Features Homecoming

The feature of the three-day affair—the Homecoming banquet—will be held Saturday evening. The committee is presently securing a well-known speaker. Robert Hogzett, a graduate of '42 and at present an Iowa attorney,

will serve as toastmaster at the banquet.

Bill Hansen, a '53 graduate and last year coach at Gretna, Neb., will have charge of the Alumni Get-Together following the banquet.

Election of officers for the following year will be held during the alumni business meeting Saturday morning. Present officers are: James Hansen, '50, president; "Red" Leighton, '49, vice president; and Lee Daggett, '41, secretary-treasurer.

THE LUTHER LEAGUE

Homer Larsen, Editor

WHAT'S REAL LIVING?

Sailing on a boat from the mainland to one of the many islands in Hong Kong harbor last spring, I had as my companion an Englishman who spent virtually all of his life in China. Since the trip took us about an hour and a half, I had time to have him tell me his impressions of life under the Communists in China. Although this man had no use for the former Chiang Kai-Shek regime, which he claimed was completely discredited in China, neither would he ever want to live under the Reds.

The picture is something like this, he said: "In the old days under the Nationalists, a farmer barely eked out an existence. The unpainted walls of his hut were quite dilapidated. He had a dirt floor. There were several holes in his roof. When it rained, he just set buckets under these holes, and when the rain was over, he blithely went back to his tasks. He had no high ambitions. Political graft took most of his crops anyway, either in rent for the landlord or taxes.

"Then came the new regime, and we must remember that this regime was not all bad. There were those in it who were sincerely interested in the welfare of China and in much-needed land reform. And another thing we must remember, despite all propaganda to the contrary, is that in the first years these Communists kept their promises. They helped this man fix up the walls of his house. He put in a good floor. His roof was patched.

"Along with this new regime came a new generation. The sons of this farmer were deeply impressed with all the progress that was being made. This was real life for them.

"But the old father just shook his head. 'But boys,' he told them, 'this isn't real life.' "

In commenting on the situation some more my boat companion said: "You see, in the process all

their freedom was taken away from them. They were forced to attend all kinds of lectures on community improvement, on sanitation, on responsibilities to the state. Now granted, all of these things are important, but they ought to come from the free will.

"The Chinese under the Reds have lost the freedom to think for themselves. In exchange for this loss of freedom they have gotten something to be sure. The farmer had his house fixed up. He doesn't have to work quite so hard any more. His sons think this is the real life. And unfortunately, since this is the only kind of life they have ever known, the situation is all the sadder, and there is a real pathos in the father's voice as he tells them, 'You don't know what real life is,' for he knows they simply can't understand."

There is no virtue in poverty in itself, and the old farmer is not better off simply because he was poor. It's just a matter of where the quality of life itself is not measured either by poverty or riches.

Real living means to be free from slavery. Even though some of the Chinese may be far better off under the present regime—or at best no worse off than they were under the old regime—as far as material goods are concerned, in exchange for their present status they have had to sell themselves into slavery. They can no longer think for themselves.

But I wonder if there isn't some of that same kind of slavery in our own free country, not slavery imposed on us by a government, but rather imposed upon us by ourselves. When we feel that in order to live happily we just have to have certain material things, when we feel that we just have to have four pairs of shoes, or when we simply have to have a certain kind of car because other people in our gang have that kind of car, when we

are driven by social custom to own certain possessions, we are just as much slaves as are the people of China.

There may be nothing wrong with having four pairs of shoes or a sleek convertible. It's only when we think that we must have them—or for that matter, when we think that we **must** have even a 194 model car—to really live, that we show that we don't understand what life really is.

What's real living? Doing the best you can to serve in the place where God has called you.

—LUTHERAN YOUTH

A TRAGEDY IN THE LIFE OF A LUTHER LEAGUER

How common it is to learn of a young person who belongs to one of our Luther Leagues who has had some terrible tragedy affect his life. Perhaps it is some disease that affects his physical body so that he will not be able to do many things that he would have done. It could be that he loses a loving mother or father during the period in his life when he needs this parent the most. It could even be that this Luther Leaguer has the misfortune of getting into the wrong crowd and is led into temptation so that he has difficulty with the law of the land and has to spend a period of time in one of our reformatories. Such things even happen to Luther Leaguers.

Just a few days ago we heard of an individual who, in the opinion of your editor at least, has become the victim of a real tragedy. Let's call this fellow Bill as we learn a little bit about what happened to this young man.

Bill was brought up in a Christian home. His parents were active workers in the church. Bill started Sunday School when he was only three years old. Family devotions were conducted regularly in the

me and this young man knew that it was to grow up in a home where Christ had a prominent place.

Then came the days of confirmation. Bill was an outstanding member of his class. The faithful pastor many years watched Bill and saw in him all of the qualifications of a fine pastor. Truly he was a child of God trusting in Christ alone for his salvation. He had a good understanding of the Word of God. God had given him an excellent personality. He loved people. He had a good mind.

Shortly after confirmation the pastor paid a visit at the home of this young man with a specific purpose in mind. For two hours he sat with Bill and his parents telling them that he had watched his confirmation student very carefully and was wondering if Bill should not give some consideration to entering the ministry.

This visit meant a great deal to Bill for he too had considered the possibility of his being a pastor. He admired his own minister. Now after the pastor had mentioned the possibility of his studying theology much more consideration was given to his future along these lines.

After months of careful consideration Bill decided that he would choose his high school subjects carefully and that he would take the necessary requirements to enter college with the aim of becoming a pastor in the Lutheran Church.

Bill went through high school receiving high grades. He was active in his Luther League. His pastor often referred to Bill as his "right hand man." So interested was he in the work of the church that he was chosen by the church council of a large congregation to attend a Leadership Training School. At the Training School he was considered one of the outstanding young men.

As Bill drew to the end of his high school days, the matter of col-

lege was given much consideration in his home. Finally one evening, Bill's dad had to tell him that it was impossible for him to finance his son's college education. There were younger children in the family and the father's income would not permit sending his son through college. Bill would have to work.

Bill was not embittered. He could understand that his parents were not in a position to finance his college education. He would have to work for a year and then perhaps he could go on to school.

Because Bill was so well thought of, it was not difficult for him to get a job and he soon found himself hard at work. One day an older person asked Bill why he did not go into the armed forces for a few years. During that time he would be able to save some money and when he was discharged he would be able to continue his education on the G. I. Bill of Rights. This sounded pretty good to the young man and after getting permission from his parents he enlisted in the services of his country.

Four years have elapsed. Bill has seen a large part of the world. He has grown up. He has recently been discharged from the army. While he was away something happened in Bill's life that we label a "tragedy."

It was while he was overseas that Bill like so many other young soldiers became disappointed, discouraged. He decided that he would go and visit the Protestant chaplain. The appointment was made. He visited with the clergyman, but even after the visit he was not satisfied. Something was wrong. He began to confide in a good friend concerning his troubles. His buddy happened to be a member of the Catholic Church and he suggested that Bill talk with his chaplain. Bill thought it was useless at first but then he came to the conclusion that it certainly would not do any harm. He visited the office of the Catholic Chaplain and began to outline his difficulties to this clergyman of the Roman Church. This

interview led in to another meeting with the Catholic Chaplain and it wasn't long before they became intimate friends. During the course of their meetings the Catholic Chaplain began to influence Bill. Finally after some months had passed Bill decided that he was going to make a change. He was going to renounce his Lutheran faith which had been his from childhood and join the Roman Church. While he was in the service he was indoctrinated in Catholicism and became a member of that church. Now he is discharged. He's home. He has saved his money. He has the privileges of studying in some college at the government's expense. What's he going to study? No, he isn't going to college with the idea of one day entering a Lutheran seminary. Rather he will be leaving in three weeks for a Catholic college to study for the priesthood. He has not only been led astray himself but now through his office as a priest he will lead others astray from the central teaching of the Word of God that man is saved through faith in Christ alone apart from works. This is a tragedy.

Why do we print this true story of the life of one of our Luther Leaguers? Certainly it is not to create hatred in your hearts for your fellowmen. This is not the task of the church but rather to warn our young people against the dangers in this life. Not all tragedies take place on the highways, in court rooms, or in hospital rooms. The greatest tragedy in any person's life is when Christ is rejected as man's only and all sufficient Savior.

What will happen to Bill? We imagine he will go on and become a priest. That wonderful peace that once was found in his soul when he trusted in Christ alone for his salvation will now be replaced with anxiety as far as his soul's salvation is concerned for in his present church affiliation a man's soul salvation depends on faith plus works.

Don't let Bill's tragedy become your tragedy. Remain true to your Lutheran faith.

BY THE FIRESIDE

THE BLUES

LABORERS

God gives us work and blesses with the giving:
No labor done for him is done in vain.
To us the task which seems of least importance
May in his sight be found of greatest gain.
God gives us work and keeps a faithful record:
"A cup of water given in the Name
Of Christ, our Lord," may reap a richer blessing
Than some great deed that brings us earthly fame.
God gives us work, he "made us in his likeness":

"Colaborers with him," we shall not fail.
Through him who came to do his Father's business
Shall ever flow the strength that ever must prevail.
God gives us work, "So all things work together
For good" for those who will his blessing ask.
No service in his Name goes unrewarded.
He consecrates each great and humble task.

—Jessie Bell Thabes.

"TROUBLES LISTENED TO"

A pastor in a large Eastern city told some time ago of an elderly man in his congregation who is considered by business firms to be too old for employment and who therefore has begun to offer himself for certain personal services. Among these is attendance in the evening or on weekends upon invalids, or writing letters for those who are ill or busy, and so on. The most startling of the services offered, however, is expressed in the words, "Troubles listened to." Concerning this item, his pastor, in an article in the *Christian Herald*, says that his friend has made the following comments about his clients.

"They don't want advice, and they wouldn't take it if I gave it; they just want to unburden their hearts. The overworked doctors and you busy ministers can't spare a whole hour or more on one case, and these people can't afford and don't need a psychiatrist. That's where I come in—and just listen."

This quotation touches one of the deepest of human needs—the need for a sympathetic listener to our troubles. The Roman Catholic Church has recognized the need through the centuries and has found in its confessional a source of strength. In more recent years, the psychiatrists have tried to meet the need scientifically. And many Protestant pastors are now finding a field of great usefulness in what is known as pastoral counseling.

There is still a great avenue of service open to those who do not attempt to counsel or advise, but who will just listen! There is comfort and strength

and "release" in having someone to whom we can open our hearts—someone who will listen without criticism and without importuning or scolding. Most of us at some time or other have such a need.

A greater blessing still is to be found in having as our friend, and to be always conscious of his presence with us, the One who, knowing our need, says to us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He will listen, and he will help. Therefore, "Commit your way to the Lord; trust in him and he will act" (Psalm 37:5, Revised Standard Version.)—*Christian Observer*.

PERFECT LOVE

Slow to suspect—quick to trust,
Slow to condemn—quick to justify,
Slow to offend—quick to defend,
Slow to expose—quick to shield,
Slow to reprimand—quick to forbear.
Slow to belittle—quick to appreciate,
Slow to demand—quick to give,
Slow to provoke—quick to conciliate,
Slow to hinder—quick to help,
Slow to resent—quick to forgive.

FAITH

You say you have no faith in men:
No faith in men my eye!
I saw you board a plane with ten,
And ride across the sky.

You say you have no faith in God:
No faith in God indeed!
I saw you till a plot of ground
And scatter poppy seed.

Source Unknown

The world of modern music has given us many a new word as well as many a new rhythm, but of all the terms, none has come into our vocabulary or gripped our imagination more than that forlorn little phrase, "the blues."

Who hasn't known the melancholy, minor mood? Perhaps it is just a slight depression we feel, some vague sense of ill-at-ease. Or it may be a vast forlorn feeling too deep for tears, too dull for pain, too vague for easy consolation.

How would one describe "the blues"? It is a profound sense of loss. It is at least that. It is a mourning without the comforting peace of death. It is a grieving for some lost value or virtue, some better place, some better time, some better person.

When that person is oneself, then "it's really the blues."

Must it come to this for us to understand that we are not self-sufficient? Must it come to this before we learn our need for God? Must it come to this before we understand the Psalmist's lament:

"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."

—United Church Observer

A traveling salesman 80 years old died in St. Louis recently. He left an estate of 35,000 towels.

A teacher correcting sixth grade English themes on the subject of "Thanksgiving" came across the following: "Today we have just about the same things to eat. But today we do not have Indians for dinner. We have relatives."

The offer for the mean-eyed mule was tempting, but after studying a moment, the old farmer shook his head.

"No sir," he told the would-be buyer. "I don't aim to do it. If I traded him, he'd figure it was a personal victory. He's been trying for 3 years to get rid of me!"

THE FAMILY THAT PRAYS TOGETHER STAYS TOGETHER

We've Begun Family Prayers---

How It Works

BY A. Z. CHAPIN

It is some three years since my husband and I faced up to the problems of beginning daily family prayers. We had been married only a few years and we were both relatively new Christians. But we decided to make the attempt.

We met with our share of discouragement and failure. There were times when we were almost ready to give up. But somehow God led us to hang on and keep trying, and today family prayers are an established and very important part of our daily lives—mine, my husband's and our four-and-a-half year old daughter, Vicki.

We first considered the most opportune time to pray together. It was decided that for us the evening, just before bedtime, would work out best.

But somehow, it didn't. Either we were tired and couldn't think our best, or else we were just too exhausted. Then, too, Vicki was in bed at that hour and could not enter into our worship. Although she was still very young, we felt it essential that she be taught family worship and the attitude of worship right from the beginning.

I have noticed since, that in most homes the evening hours do not generally work out well.

In any case we found it necessary to look for another, more appropriate and convenient time. We tried the noon hour. This, too, proved unworkable, for noontime is an "eat and run" period, and it was always "hurry up and get the worship period over because I must be on my way." At noon, too, the baby was often still taking her late morning nap and there were errands to be done during that hour that could be cared for at no other time.

When could we worship together in our home?

We both hated to admit that getting up ten minutes earlier in the morning would solve the problem just beautifully, but it eventually came to the point where such a move had to be con-

sidered. In the morning the whole family would be up together. We would be fresh and ready to delve into God's Word. It was in the morning, too, that we needed the spiritual uplift to start our day.

I am convinced that for the average family, the early morning hours, just after breakfast, while the family is still seated at the table, will prove the most appropriate time for family worship. The children are home then. Everyone in the family is usually up to eat breakfast together, and a time of worship gives each member of the family the help and satisfaction and security of starting out the day with God.

The difference it makes

Those few minutes spent at the throne of grace in the early morning must be experienced before you can appreciate how much they mean. The whole day is placed in the hands of Almighty God, and our eyes and hearts are turned toward Him.

Our experience has also made us aware of certain principles which we feel are important. For example, I am convinced that the father as the priest in his own household should conduct family prayers. Somehow the family needs the spiritual strength of the father of the family. Too many times it is the mother who must bear the responsibility.

For the man who has never read or prayed aloud before his family, the matter won't be easy at first. It may even seem awkward—it was awkward in our house, too, for we had never knelt and prayed together before.

What would you give to see your youngsters start their day on their knees in prayer, mother and father? It must start with you. You suggest it. You do it. They will follow.

We have found it best to start the period of worship with a few verses

from God's Word. The father should read or take it in turn with other members of the family when old enough. Each member of the family should be encouraged to pray as he feels led.

* * *

When my husband and I mention family worship, so many think it must be a lengthy time. Not at all. Read briefly, but read distinctly, and meaningfully, so each member of the family can and will listen. On some mornings, perhaps, only father will bring the family to the throne of grace. On other mornings, the entire family may pray.

Coping with the times

And then there is the matter of the very young children. If we do it correctly, about one week after they begin to toddle about will be enough to teach them that they must remain still during the worship period. Allow mother to take the child on her lap or put him in a chair, and to keep him there at all costs—even crying—while the worship continues. He will soon understand what is expected of him, and will probably even be eager, later, to participate.

Vary the morning worship programme. But keep its purpose, that of worshipping God, no matter what means you choose to do it.

While I have said that the morning period is better than other times for family worship, that is a general statement and not true in all cases. This period must be arranged to meet the needs of the individual family, both in time and content. If locating the right time of day is difficult, or praying aloud is hard, or if materials are not easily found—then pray about the problem. Let God "fix" it. He will work it out if we but ask His will and seek to follow it.

Condensed from the **Moody Monthly, U.S.A.**

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total synodical budget \$256,668.60		14750.10	88300.00	25000.00	58646.50	7556.00	1542.00	65880.00
Previously acknowledged	11041.29	857.93	4429.35	1043.73	2522.37	722.61	125.00	1340.3
Harlan, Ia., Immanuel Luth. Church	10.00				10.00			
Blair, Nebr., The United Ev. Luth. Church in memory of Pastor C. C. Mengers	10.00							
Ord, Nebr., Bethany Sunday School in memory of Darla Jane Jorgensen	5.00	5.00						
Minneapolis, Minn., Luth. Bible School for Rev. A. R. Petersen	8.33							8.3
Coalridge, Mont., Emmaus Luth. Sunday school, contents of birthday bank	2.00	2.00						
Neola, Ia., in memory of Aunt Mrs. Emma Hansen by Mrs. Rev. Laurits Pedersen, Pastor Ervin Bondo and Miss Edna H. Bondo	3.00			3.00				
Minden, Nebr., Rev. A. Hofgaard in memory of his cousin Mrs. Rev. J. M. Halvorson, Everett, Wash.	5.00							5.
Chicago, Ill., Mr. and Mrs. L. M. Nelson in memory of Mrs. Jens Jensen, Eugene, Ore.	5.00				5.00			
Castro Valley, Calif., Faith Luth. Church	100.00	20.00	50.00	10.00	10.00	10.00		
Blooming Prairie, Minn., Trinity Ladies Aid in memory of Mrs. H. H. Jensen	5.00				5.00			
Blooming Prairie, Minn., Mr. and Mrs. Chris S. Nelson in memory of Mrs. H. H. Jensen	1.00					1.00		
Blooming Prairie, Minn., in memory of Peter N. Nelson: Mr. and Mrs. Milton Felske and Mrs. Mary Felske \$5, Mr. and Mrs. Imanuel Ditlevson, Mr. and Mrs. Chris S. Nelson, Mr. and Mrs. Maurice Learn and family, Mr. and Mrs. Orville Anderson and family and Mr. and Mrs. Vinton Matz and family each \$1	10.00				10.00			
Lincoln, Nebr., Our Savior's Luth. Church	100.00	10.00	50.00	10.00	10.00	10.00		10.0
Racine, Wis., Our Savior's W.M.S.	23.09						23.09	
Harlan, Ia., Immanuel Luth. Church	200.00		200.00					
Shennington, Wis., St. Peter's Ladies Aid	12.00				12.00			
Aurora, Colo., St. Mark's Luth. S. S.	25.00	25.00						
TOTAL	11565.71	919.93	4729.35	1066.73	2594.37	743.61	148.09	1363.6

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Mission
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00				
Previously acknowledged	30082.39	2189.27	1159.46	2495.41	3301.55	105.35	29.47	20726.88	75.0
Eugene, Ore., from friends in memory of Mrs. Jens Jensen of Bethesda Church	132.00				132.00				
Easton, Calif., Union Church Service, offering at visit by Rev. Lloyd Neve	74.38	74.38							
Jacksonville, Florida, Mrs. J. L. Andersen	3.00				3.00				
Portland, Ore., Bethany Ladies Aid in memory of Mrs. J. C. Hansen	5.00	5.00							
Brush, Colo., First English Luth. Church	19.04				19.04				
Portland, Ore., Mrs. H. Hansen in memory of Mrs. J. C. Hansen	5.00	5.00							
Los Angeles, Calif., Ladies Aid Marie for work among the lepers	8.75				8.75				
Blair, Nebr., Danish Ladies Aid in memory of Mrs. Lydia Nielsen	3.00	3.00							
Viborg, S. D., Rev. K. R. Jensen	15.00		15.00						
Elk Horn, Ia., James Carlsen, Jr.	10.00			10.00					
Elk Horn, Ia., Mr. and Mrs. Jens M. Rasmussen in memory of Mrs. Jens Jensen, Eugene, Ore.	5.00				5.00				
Jacksonville, Ia., Bethlehem Luth. Church	200.00							200.00	
Neola, Ia., St. Paul's Luth. Sunday School	9.11			9.11					
Neola, Ia., St. Paul's Luth. Church	70.99	70.99							
Curtis, Nebr., Ebenezer Luth. Church	23.75				23.75				
West Branch, Ia., Mrs. Laura Pedersen, Mr. and Mrs. W. O. Jensen, Mr. and Mrs. Bernard Aldeman and Mrs. Esther Weismann in memory of Mrs. Laura Nielsen, Albert Lea, Minn.	8.00				8.00				
Minneapolis, Minn., Immanuel Mission Society for Christian Approach to the Jew	40.00					40.00			
Laurel, Nebr., Gethsemane Luth. Church, offering at meeting by Helen M. Jacobsen	32.00				32.00				
Saxeville, Wis., Bible School at St. John's Church	4.90			4.90					
Denver, Colo., St. Mark's Luth. Church	39.37				39.37				
Castro Valley, Calif., Fellowship Club of Faith Luth. Church	24.53	24.53							
Blooming Prairie, Minn., Mrs. Alice Peterson and Vivian in memory of Peter N. Nelson	1.00							1.00	
Oyens, Ia., Gethsemane Luth. Church, offering at meeting by Helen Margaret Jacobsen	51.91				51.91				
Lincoln, Nebr., Our Savior's Luth. Church, offering at Rev. L. Neve's meeting	29.71	29.71							
Lincoln, Nebr., Vacation Bible School at Our Savior's Luth. Church	33.86				33.86				
Lincoln, Nebr., Our Savior's Luth. Church offering at meeting by Miss Margaret Jacobsen	45.61				45.61				
Poy Sippi, Wis., First English Luth. Church: Sunday school mission offering	29.56		29.56						
Bible school offering	27.00			27.00					
Albert Lea, Minn., Junior Mission Society	20.00	10.00			10.00				
Racine, Wis., Our Savior's W.M.S. in memory of Miss Dora Petersen	41.00	41.00							
Racine, Wis., in memory of Miss Dora Petersen from neighbors and friends	5.00	5.00							
Racine, Wis., Our Savior's W.M.S. in memory of Mrs. Bruno Nielsen	5.00					5.00			
Racine, Wis., Our Savior's W.M.S.	92.36		23.09	23.09	23.09	23.09			
Racine, Wis., Gethsemane W.M.S. for support of two native evangelists	150.00				150.00				
The Wisconsin District for salary of Helen Margaret Jacobsen	70.00				70.00				
Salt Lake City, Utah, Tabor Lutheran Church	32.83							32.83	
Portland, Ore., Mr. and Mrs. Walter Poulsen in memory of Mrs. J. C. Hansen	5.00				5.00				
Aurora, Colo., St. Mark's Luth. Sunday School	25.00				25.00				
TOTAL	31480.05	2457.88	1227.11	2569.51	3986.93	173.44	29.47	20960.71	75.00

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fnd.
Previously acknowledged	212989.05	127871.19	85117.86
Racine, Wis., Our Savior's W.M.S.	23.09	11.55	11.54
Total	213012.14	127882.74	85129.40

Received with thanks.

Blair, Nebr., July 17, 1954.

H. J. Hansen, Treas.

PLEASE NOTE: In the acknowledgments July 12th \$28.50 was credited to the School Fund in memory of J. M. Kringle of Harlan, Iowa. It should have been Mrs. J. M. Kringle.

OUR BIBLE CAMPS

Minnesota District

Children's Bible Camp—Aug. 8-14
and Aug. 15-21

Iowa District

Lake Okoboji

Junior Camp—July 25-31

Senior Camp—Aug. 8-15

Family Camp—Aug. 15-21

Nebraska District

Luther League Camp, Covenant

Cedars Bible Camp, Hordville,

Nebraska—Aug. 16-22

Pacific District

Camp Seeley, Crestline, California

Family Week—July 24-31

Senior Week—July 31-Aug. 7

Junior Week—Aug. 7-14

Covenant Heights Bible Camp

Estes Park, Colorado—Aug. 23-29

MAHA SIVARATRI

(Continued from page 7)

falls either in the latter part of February or in the early part of March. It is a public holiday.

It is a day of propitiation for Lord Siva. Siva is one of the Hindu Trinity—Brahma, Vishnu, and Siva. Brahma is the creator, Vishnu the sustainer, Siva the destroyer. There are ten or twelve places in India which are famous for Siva temples. Srisailam in South India and Benares in North India are the most important. The belief is that a pilgrimage to one of these places on Sivaratri relieves a person from his earthly bondage. He attains salvation and there will be no more rebirths for him.

Those who cannot go on a pilgrimage observe this festival in their own homes. The whole day is a day of fasting and meditation on Siva. During the night also they keep awake and will not touch any food until the next morning. It is considered to be a form of yoga to obtain release.

Brahma, in creation, placed in the spinal cord of every human being what is known as "Kundalini". There is no English equivalent for this and Annie Bea-

sant also called it "Kundalini". It is in the form of a snake with five knots at equal distances. The belief is that one who subdues these knots of desire obtains perfection. A real Yogi (sage) is one that has subdued these desires. Siva is considered to be the greatest of Yogis and therefore his statue contains a snake around his neck.

It was about 8 p. m. on Sivaratri and we were returning from the church compound to our home. We saw a group of young Hindu men, fairly well educated, discussing among themselves whether to kill or not to kill the deadly poisonous cobra that happened to be on the roadside. Some said that Siva, who wears a snake around his neck, would be offended. Others said it should be burnt alive. Still some others suggested that it be half killed and then be cremated with all the Hindu rites. We joined the discussion and advised our Hindu friends that it is foolish to play with a poisonous snake and that it should be killed. They realized their "Mooda Bhakti" (blind belief) and killed the snake before it could harm anybody. Blind belief is still thriving among some of the educated Hindus in India.

—Rev. Raya John in "The Foreign Missionary."

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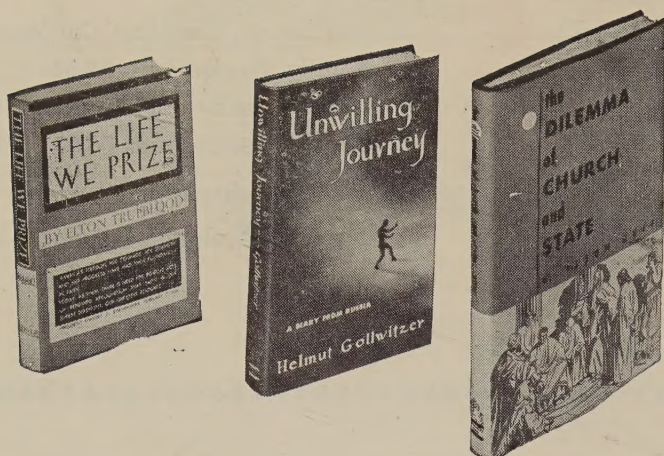
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